WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, JULY 20, 1830. [HASTINGS & TRACY, PRINTERS.] Nº 29.

COMMUNICATIONS.

SMYRNA.

The following familiar details, though of a miscellaneous character, intended by the writer only for the perusal of a few friends in this vicinity, will not fail to interest our readers. They are extracts from a letter dated at Smyrna, the 10th of April last:—

I sailed from Malta on the 17th of March, in the Banian, the same vessel that brought me from the United States, and arrived here after nine days passage. We had a delightful view of the Grecian islands as we passed, though most of them appear from the water to be barren rocks; and it would require the strong imagination of a poet, to deck them with the verdure and beauty that we have always been in the habit of connecting with them. To this remark, however, there are some exceptions. Scio is a splendid island, covered with cypress trees, olives, and vines. We passed through the straits, and consequently had a fine view of the town whose streets were once washed with the blood of the Greeks. It was melancholy to think of the horrid scenes that were there acted over during the late revolution. You remember, probably, that it was in these very straits that the Capitan Pasha's fleet was lying, when his large ship was burned by a Greek *brulotte*, under command of the fearless Kanares. His hands were yet smoking with the blood of the Sciotes, when vindictive justice overtook him, and he, with seven or eight hundred men, was destroyed.

Smyrna is situated at the extreme point of a gulf nearly forty miles in length. We passed a most unpleasant night in beating up the gulf, in company with twenty other vessels. At seven or eight miles from the town, we passed a castle, one which was bearing the red banner of the Turks, with the crescent and star. Here every vessel pays one dollar for entrance fee, and I believe twenty-five cents for the privilege of passing out. The town of Smyrna has a fine appearance from the water. Its forests of cypress trees, and its mosques, contribute much to the fineness of the view. But when you enter the city, every thing is changed. The streets are narrow and extremely dirty, and the houses in general have no elegance. The most public street in the city is not more than *twelve feet* wide, and this is an unusual width, and in the centre of it is a drain for filth. Indeed, you must be on the constant look out, or you will step over shoes in mud and dirt. I have wondered, time and again, when seeing the water standing about in puddles in the streets, and open sewers running through the city, sending forth a stench sufficiently strong to overpower a common man, that every person here was not sick with a fever. No wonder the plague produces such dire effects here. And how easily might all this be prevented, if the Turks would only establish an efficient police. No city in the world is situated more favourably for cleanliness than Smyrna. Notwithstanding the streets are so narrow and filthy, they are thronged through the day with people of almost every costume and nation. And I assure you, it requires almost the expertness of a rope dancer to move about here. You must be constantly on the look out for "*terra firma*" for your feet, and then, if you are not careful, a Turkish porter will butt against you with a huge box, or a back load of timber; and again, as you move on with the crowd, every now and then you meet with a loaded donkey, or a caravan of camels, and then you must do as well as you can; but usually, you are obliged to step into a door or gate, and wait until they get by. We see camels in the street every day. I saw at least five hundred together at one time in a yard, where those that come in from the country stay over night. Most of the burdens in the city, however, are carried by Turkish porters, whose fame has reached America. It is perfectly astonishing what loads they will carry. I should say that five hundred pounds is a common load for them; and it is said some of them have carried eight hundred.

You have heard of the Turkish bazars.—They are nothing more than a series of *stalls*, all connected, and usually under one roof, in which different articles are sold. The bazars here are quite extensive, though I am told they will not compare with those of Constantinople. I have visited them sevetal times, and have always been amused at the different arts that are used by the venders to get off their goods. When passing on in the heterogeneous crowd, we have often been singled out as Englishmen, by some artful merchant, who had learned a few English phrases, enough to say, "How d'ye do, gentlemen? Come here: Wat you want to buy?" There are a great many Jews in Smyrna, and a part of their business is to watch at the bazars, when strangers come in, and to lead them around to the different stalls; and if they are so successful as to find any article that you want, and you purchase it, they receive a reward from the merchant. I always choose, however, to have nothing to do with them, as they are often very impertinent and provoking.

The other day I started off with Messrs. Smith, Brewer, and Hayes, (chaplain to the Java), Miss Reynolds, a single lady—with Mr. Brewer, an Armenian dragoman, and two Greeks, for a ramble. We first passed the Turkish barracks, a building recently erected by one man, who had provoked the government, and had it left at his option either to be at the expense of these barracks, or to lose his head. The building is capable of holding 6000 soldiers. We were induced to stop before the entrance, to witness the manoeuvres of the soldiers in the yard, who were exercising in the European tactics. Soon we had an invitation to enter, and a soldier was sent to escort us around the building. We had not proceeded far, before we received an invitation from the officers in command, to take tea with them. We could not, of course, decline, end we soon found ourselves seated in the presence of two officers, (one of whom, we were told, was a colonel), sitting on the floor in Frank dress, according to the recent change introduced by the Sultan. Each of us was speedily furnished with a long pipe, and afterwards coffee is handed round in china cups. The officers said that they were friends to the Americans; and they asked us many questions about our country, which of course we answered with much pleasure. They treated us with marked attention, which is the more to be noticed, because very few are so fortunate as even to gain admittance into the interior of the barracks. From this place we went to the gate of the Pasha's palace, and after a little hesitation, on Miss R.'s account, we ventured to go into the yard, as we were informed this was common, and nothing strange would be thought of it. The place was full of soldiers and other Turks in attendance. We were urged on by our dragoman, till we found ourselves near the door of the Secretary, an office next in rank to the Pasha, and there we were told that it would be expected of us to call upon his secretaryship, and pay our respects. We therefore entered. The room was rather plain in its appearance, having a mat for a carpet, and a low sofa, extending around three of its sides. Many attendants were present; among them two or three armed soldiers, who stood at the door. On one side of the room sat cross-legged a sullen looking Turk, with long black mustaches, smoking a long pipe. On his left hand were three or four other Turks sitting, who appeared to be in some inferior office. This personage, as our party soon ascertained, was the Treasurer. After a considerable delay, he beckoned to an attendant, who came so near that he whispered in his ear a message to the Secretary. This person soon made his appearance, and as soon as he entered the room every individual rose and remained standing until he was seated in one corner, which is the post of honour. After this several went up to him, and kneeling down, kissed his hand. After this ceremony was over, we were introduced to him as *Americans*, and he received us with the utmost cordiality, served us with sweet-meats, coffee and pipes, and at last sent a message to the Pasha, that if he pleased we would make him a call. Every thing was agreeable and pleasant in this interview, and I never felt more at my ease in my life. The Pasha sent the messenger back, to know certainly if we were Americans, and when that point was well ascertained, we were invited to appear in his presence. His room was more finished than that of the Secretary, though not so elegant as we imagined it would be. It was carpeted, and had a sofa on three sides, which I believe is the case with all Turkish rooms. The wall and ceiling were painted rather fantastically with different colours. The dress of the Pasha was rich, the outer garment being of fine crimson coloured broadcloth, trimmed with gold lace. This garment is made so as to cover the whole person like a cloak. The inner garments I cannot minutely describe, as I am not yet familiar with their names, and you can have very little idea of them without yourself seeing them. He received us with the utmost apparent cordiality. Miss R. was placed very near him on the right, and we, after her, on the same side. In the room were ten or twelve servants, all richly dressed, and some soldiers. Almost as soon as we were seated, we were each furnished with a pipe full six feet long. Then sweet-meats were handed round in a silver cup, the servant kneeling before each of us as he presented us the cup; for we all partook from one cup, and with one spoon; then water to rinse our mouths; then coffee; and after that every attendant and soldier was sent out of the room, and we were left to smoke our pipes and enjoy an uninterupted "*tete a tete*" with the Pasha alone, for half an hour. He talked much about America; asked us how we liked his soldiers, his palace, the apartment in which we were sitting, &c. &c. After we thought we had talked enough, we made a movement to retire; but the Pasha beckoned to us to keep our seats, and then clapped his hands together twice, and instantly his attendants reappeared and took away our pipes, brought us sherbet to drink, sprinkled us with rose water, and perfumed us with burning incense. Then we were permitted to take our leave. We owe these special attentions to the fact that we are *Americans*. The Turks are very partial to America. Hundreds in a day of their first characters here have visited our frigate Java, when not one of them would go near the vessel of any other nation.

From the palace we went to the castle-hill. There we saw the ruins of the old amphitheatre, where it is said Polycarp was torn in pieces by wild beasts; also, of the old church, to which a message is directed in Rev. 2d; also, an old stone castle, built by the Venetians in the 13th century. I have not time to enter into a minute description. In walking the streets, we frequently meet with the fragment of old marble column, or chapiter, or cornice—a remnant of Grecian days.—There is, however, nothing peculiarly interesting in the ruins of Smyrna.

We have had considerable intercourse with the officers of the American man of war ships since we have been here. Three of them were in port when we arrived—the Java, the Fairfield, and the Lexington. The Java is the flag-ship, commanded by Com. Biddle. We called upon the Commodore soon after we arrived, and he very politely returned our call. We found Capt. ——, of the ——, a truly pious man. He is one of the few professors of religion, who are always *decided* advocates of the truth; and you may be sure this trait in his character is often put to the test, as he stands almost alone, having none in the squadron to second his views but Mr. ——, the chaplain of the ——, who appears to be a man of kindred spirit. Capt. ——, a short time since, commanded the ——. When he first went on board of her, he found the 1st lieutenant a Mahommedan in sentiment, and two or three other officers infidels; and a gilt star and crescent were hanging to the bow of the ship. The first order he gave was to the 1st lieutenant, to take down that ensign of Mahommedanism; and the second order was to have the ship made ready for divine service on the following day, which was the Sabbath. The lieutenant could not, of course, refuse to obey the commands of his superior; but he begged to be excused from being present at the religious exercises on the Sabbath. Capt. —— told him he could by no means be excused, but must take his place as 1st lieutenant of the ship. And as long as Capt. —— had command of the ——, he assembled his men on the Sabbath, and read a sermon to them, together with the prayers of the episcopal service, as he is a member of that church. I have had very frequent and long interviews with him, and have rarely found a more interesting Christian. Besides, he is a first rate officer, and on this account the Commodore selected him as captain of his own ship, from two or three other captains on this station, older in command. How happy it would be, if our navy could be made up of such men!

There are three American houses in Smyrny—Mr. Offley, our consul—Mr. Stith, of Baltimore, and Mr. Langdon, of Boston. I have also been acquainted with several other families, particularly with Mr. Van Lennep, consul-general of the Netherlands, who has been very attentive, and rendered us many kind services.

We have fixed upon next Monday, as the day for commencing our journey to Constantinople. We go by land, in company with a Mr. ——, son of a wealthy gentlman in Baltimore. We also take a dragoman with us, and go under the guidance of a Tartar, a kind of official character, who fills the place of a guard and also, provides us with horses on the road, victuals, &c. We go on horseback to the sea of Marmora, (eight horses in all), and there take a boat to Constantinople, and pay for the whole about thirty dollars each, including every expense.

Your affectionate brother,

H. G. O. DWIGHT.

For the Western Recorder.

MATTERS OF DOUBT.—No. IV.

In two preceding essays, we have been discussing truths, applicable alike to all mankind. The redeemed and unredeemed sinner will, in some respects, suffer the same change when the spirit takes its final flight. In the case of each, all those accidents which depend upon the connexion of body and soul, are at an end. Those afflictions of mind which arise from the disorders of the body, as well as those commonly referred immediately to the corporeal system, are for ever left behind. But we come now to a point where the reader and writer may possibly be on separate ground. The writer may have mistaken confidence in looking forward to his final change. The reader may doubt of his own safety, from the very fact, that he understands better than the writer, the difficulty of entering the "straight and narrow way," although he feels his own weakness, enough to seek help in one "mighty to save." On the other hand, the writer may have been adopted among the sons of God, while the reader is yet in rebellion against his maker. Since, therefore, the terms *we* and *us* can no longer be used in the same connexion, without danger of confounding the most important of all the distinctions made against men, let us see what are the reflections of two different classes in the view of death. But here is a difficulty. This article may catch the eye of one who never reflects upon death, one who never thinks for a moment of the change so called, and who never has for a single half hour, seriously inquired into the nature of this change. We might imagine some flitting thoughts, that have accidentally passed his mind, but of so vague a nature, that one is tempted to inquire, what cause had he to be frightened by them? But one who truly believes in the all-sufficient merits of Christ, has often had a soliloquy like this:—"If," says he, "I am redeemed by the blood of Jesus, I shall at death be delivered from all sin; shall not only be secured against suffering its consequences, but equally secure against its vile pollution. Now, I sin each hour. Perhaps not in open action; for I may spend an hour in relieving the poor, in seeking the eternal welfare of sinners around me. I may spend an hour in reading my bible, or instructing a class of ignorant persons in its important truths. But how many proud, vain thoughts, may have passed my mind in such an hour! What unworthy motives have, perhaps, in the sight of the all-seeing God, rendered all these seeming good acts unworthy of his approbation. How differently might I have spent the time, if no human eye had been supposed watching me while relieving the poor; if neither curiosity, nor merely a desire to satisfy conscience, had led me to my bible; if no pious friend, whose solicitations I could not refuse, without making my own good feelings suspected, had persuaded me to become a Sabbath school teacher." A soliloquy like this causes the renewed soul to cry out, "*O, wretched man that I am! who shall deliver me from the body of this death?*" And will he then feel no joy when he throws off, as he does in the hour of death, the last shackle of sin? When the soul, purified from every stain, stands immaculate in the shining ranks of saints and angels! There are times now, when such glory is seen in the religion of Christ, that he wonders how he can be so sluggish in this service; why pure and holy love does not enrapture and fill his entire soul. But when the redeeming spirit wings its way to the gates of heaven, all this base stupidity is exchanged for the *life of the raptured seraph that adores and burns.*

We have said, the careless sinner has few soliloquies on the subject of death. He sometimes has one like this, perhaps: "Heaven is spoken of as a happy place. I hope I shall go there if I must die; but how much happier should I be, to remain in this world and enjoy its pleasures for ever." We shall, in our next, inquire more particularly into this change as affecting indifferent individuals.

C. S. A.

EXCITEMENT AT HALLE, GERMANY.

We noticed a short time since, the existence of an excitement among the theological students, (so called), at the celebrated institution at Halle, which are seven or eight hundred in number, and the majority of them Rationalists. These, like the Unitarians in our own country, are but infidels in disguise. The offence, it seems, was that of tearing off the mask, by exhibiting before the public a few specimens of the manner in which these misguided men interpret the scriptures. The following article, in the Evangelical Church Journal, as given by a correspondent of the New-York Observer, is said to be the one which occasioned the offence. The statements are not contradicted. They were, however, erroneously attributed to Professor Tholock. Our readers will see in them, no doubt, a fair specimen of the methods of interpretation which are necessarily adopted by teachers who deny the inspiration of the scriptures:—

Rationalism at the University of Halle.

It is a question of deep interest to the churches of Christ, and especially those in the north of Germany, "What doctrines do the professors at Halle teach the students of theology in that university, so many of whom every year enter upon the duties of the ministry?" Dr. Gesenius and Dr. Wegscheider openly acknowledge their attachment to Rationalism, and accordingly represent as error, and oppose what the evangelical church, in her confessions of faith, acknowledges to be eternal divine truth. How this is done in their lectures we now proceed to show:—

[The principles of interpretation avowed by Drs. Gesenius and Wegscheider are then briefly stated, and six or seven examples are given of the manner in which these principles are applied. Among the examples are the following]:—

1. *The young man at Nain.*—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral possession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the* 5000.—"Probably the following facts served for the foundation of this story:—Of the many men with whom Jesus found himself in the desert, the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want.—This example, supported by his persuasions, and by the proverbial hospitality of the east, was followed by others, who were furnished with provisions; and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner, the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the Water.*—Of this story he says—"An actual walking of Jesus with Peter on the water, would be mere juggling, and without meaning. Probably Jesus was out on the lake, and Peter swam to him, from which the credulous historian has made this fable!"

4. *The Transfiguration.*—The transfiguration of Jesus is explained by a thunder storm, and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider thus explains:—"Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists, with their defective physiological knowledge and their love of the marvellous, held him to be actually dead."

To the objection, that by the supposition of a mere appearance of death, an essential part of christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:—

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his body had not, under the guidance of God, been preserved by favourable circumstances, and quickened, his entire death would have been unavoidable. 2. The chief design of the death of Jesus, his offering up his life for the truth and for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. *Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the deathlike, unconscious state in which he found himself as actual death!* 3. In the new testament, the state of unconsciousness is generally called death, and is undeniably the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death, from which God's guidance alone can restore life. Thus every institution prescribed by christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind, that there are hundreds of young men, on whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the holy scriptures, and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so much more readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick-bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those who know their real sentiments, and who cannot but despise them for concealing those sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command before they take upon them the painful yoke; and that afterwards, with their hardened hearts, they labour all in their power to subvert divine truth, and to waste the church of God; or that some who prefer to give up a comfortable living rather than to commit such sacrilege, abandon the study of theology, and study some worldly calling? We beg that they who are accustomed to despise Rationalism, as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle, for the last ten years.

Dr. Gesenius, who, for his learning, is in the highest repute with the students, and has even more hearers than Dr. Wegscheider, avows as decisive an unbelief as he, in the fundamental doctrines, and the miracles of the scriptures. The old testament forms the chief subject of his lectures. During their delivery, loud laughter, in some cases often repeated, is a common occurrence among the students, and this laughter is frequently directed against the contents of the sacred volume. When, for example, Abraham's intercession for Sodom is quoted, (Gen. xviii, 23—31), he remarks, "Chaffering (bargaining) was characteristic of the Jews." He calls the Psalmists "old hypocrites," and the 134th Psalm, "the mere song of a watchman." From these specimens, our readers will perceive in what spirit this important portion of the history of the church is treated in their lectures.*

We add some remarks for those who reply to statements of this sort, that the truth cannot be better promoted than by unrestricted freedom of discussion. It is true that the word of God, without any human aid, can make its own way, and even in opposition to worldly power; and a state of things like that in England, where public invitation is frequently given to bring forward objections to divine truth, where there is an unrestrained diffusion of works hostile to christianity, and where at the anniversary of the Bible Society, a little tract against the spread of the bible has been put by the papist opposers of the society, into the hands of those who were assembled at the doors; such a state of things, experience proves, rather promotes than hinders the spread of the gospel and the building up of the church of God, because *Christians* enjoy and use equal liberty. But it should be remembered, that the professors of theology in German universities are appointed and paid by the state, and that they have the *exclusive privilege* of teaching. Whoever occupies the office of a minister in the church, must have been under their instruction. Add to this, that at Halle, the members of the theological faculty, with a single exception, are also members of the commission for examining and licensing candidates. When the nature and extent of these powers are considered, it will be plain that they ought not to be exercised by any who are not sound in doctrine, according to the confession of faith of the church, and that to allow the principle of unlimited freedom of sentiment to the professors, must have the most injurious effect upon the students, and upon the churches committed to their care.

May the facts here communicated, which are not new indeed, but which have not been sufficiently weighed, at length excite the earnest attention of all sincere friends to the church of Christ in Germany, and awaken them to endavour, by prayer, by word and by deed, to heal the wounds which infidelity has inflicted and still inflicts upon this land so richly blessed by the reformation.

---

* These communications, so far as they regard Dr. Wegscheider, are founded on well written notes of the students at the lectures, and as respects Dr. Gesenius, on oral testimony. There cannot of course be literal accuracy observed in every assertion, but for the correctness of the representation in general, every one of his hearers can vouch.

INFLUENCE OF OUR COUNTRY ABROAD.

Extract from the address of Professor Goodrich, of Yale College, before the American Bible Society:—

MR. PRESIDENT—If I know my own heart, I would not willingly exaggerate on a subject of this nature. I have spoken strongly, because I feel so; because I do feel that the force of example and public opinion here, may be far greater on other nations than most of my countrymen are ready to believe. If this were the proper place, I could adduce a multitude of facts, which have fallen under my own observation, to confirm what I say. Nor is this influence confined to the higher classes of minds; to theories in philosophy, and speculations in politics. It extends to every spot where the name of our country is known. There is a charm in the word *liberty*, which opens the heart to the reception of the principles which she brings along with her. In illustration of this, permit me to mention an incident which once happened to myself; of a humble nature certainly, but for that very reason more striking, as connected with this subject.—Not many years since, I was led, in the pursuit of health, to traverse the mountains of Switzerland on foot. This brought me to mingle freely with the peasantry in their simple habitations, which truly seemed dearer to them for the rude magnificence of their mountains, which lift them to the storm. In one of these rambles I met with a plain man, of a mild and serious aspect; and among other things, asked him respecting a small body of persecuted men, called, in derision, *momiers*, or *mummery makers*. The subject seemed painful to him; but after a moment's hesitation, he said that he knew no evil of them, except that they *read the bible*, and endeavoured to live more acording to its precepts than other men. It was obvious, however reluctant he might be to confess it, that he was one of this number.—When I spoke of America as my country, he opened his heart freely, and told me of their trials and sufferings. They were evil spoken of, he said, by every body; despised by the high, and hated by the low. Their habitations were assaulted; their lives were often in danger; and they were forbidden by the government to meet even in their poor cabins, to read the bible, and to pray over its precious promises. "And do you obey an order like that?" said I. "No," said he, "we still meet. I am going once more to read and pray with the brethren; but where we shall be on the morrow, God only knows; probably on the floor of a dungeon." He seemed anxious to explain their doctrines; and he then put the question, for the sake of which I have given you his story, the question which had all along been labouring in his mind—"I have heard of America," said he, "as a land of liberty and light. Are there any Christians there who understand the bible as we do?" I told him, "multitudes;" that our fathers had been persecuted for the same opinions; and that thousands of happy churches among us were now walking in the light of their faith. I wish, sir, I could place the poor man before you; his eyes filled with tears, his countenance dilated with joy, as he clasped his hands, and said, "I will go and tell the brethren, that Christians in America read the bible just as we do! Oh! it will give them new strength to suffer!" As we parted, he took my hand with the holy familiarity of a child of God, and said, "We have heard that Christians in England, and it may be so in America too, meet together on the first Monday in every month, to pray for the prosperity of Zion." I told him that we did, from one extremity of the land to the other. "Tell me," said he, "tell me, *do they ever pray for the poor persecuted of the valleys of Switzerland?*"

From the New-York Observer.

THE CHOCTAW INDIANS.

The National Intelligencer of the 24th ult. contains several letters from respectable white gentlemen in the vicinity of the Choctaw Indians, giving their testimony to the rapid improvement of that tribe in civilisation within the last few years.

W. Ward, the United States agent for the Choctaws, says:—

I have been the agent for this tribe since the year 1820, and have been most of the time since in the nation. I have no hesitation in saying, that the improvements in their general habits of life, have far exceeded my expectations, particularly within the last two or three years.

The nation begin to live like white people, and they dress quite decently at public collections. They begin to raise plenty of stock of all kinds, and have generally supplied (in part) the neighboring whites with pork and beef. Much has been done for this nation by preventing ardent spirits from being brought into the nation, as most of the natives have a strong propensity for drinking. It was common, when I first became acquainted with them, to have a drinking frolic at all public gatherings; but of late, two or three thousand will be collected, and not one to be seen drunk.

Captain Benjamin Johnson, of Kentucky, says:—

I have been acquainted with the Choctaw tribe of Indians, more or less, for about fifteen years past, and more intimately with them for the last eight years; and am satisfied that their means of living by the chase have much declined; but they have been gradually and pretty generally improving in the art of making clothing and subsistence from the cultivation of the earth. They have also imbibed a disposition for more regular government, and have discarded most of their former barbarous and cruel usages of punishment, without discrimination between the grades of crime. At this time there is an unusual impulse amongst them for attending religious exercises.

Stephen Ward, sub-agent of the United States for the Choctaws, says:—

I have lived in the Choctaw nation of Indians five or six years, and have travelled in the nation a good deal during that time. I see a very great change in the red people for the better. Their condition is improving rapidly. They are spinning and weaving, and making their clothing of good homespun cloth. I have myself bought many yards of cloth from full blooded Indians of their own make. Many of them raise plenty of cotton for their own use.

A great many of the full blooded Indians raise more corn than they use in their own families, and sell it to those who live on the great mail road to New-Orleans. I have myself bought many hundred bushels of corn from full blooded Indians. These people have stocks of horses, cattle, hogs, &c.—Some of them have *large* stocks, and appear to live plentifully.

Last Sunday I was at a camp-meeting near the agency, and saw a great many of these people. They appeared to pay great attention to the preaching, and as good order was observed among them, as among the whites on similar occasions. I noticed the people much, and can say with truth, they have improved more than could be expected. They were dressed, many of them, in cloth of their own making, some in calico; all clean and decent. Nearly all the men I saw at the meeting wore pantaloons. There was a large collection of red people, and many of them rode good horses. All this I have seen with my own eyes.

TEMPERANCE.

Among the examples of an orderly, temperate celebration of the 5th instant, the following has come to hand from Ithaca:—

For the Western Recorder.

INDEPENDENCE.

Dear Sir—Our citizens early in June made arrangements for the celebration of the anniversary of independence, with the determination that the proceedings of that day should be had with strict reference to order and decency. This could be effected in a measure, by discouraging the use of ardent spirits. A committee, chosen for the purpose, was composed entirely of men who were opposed to intemperance, and who were otherwise among the most moral and worthy of our citizens; and preparations were accordingly made for a general and joyous celebration. One of the largest processions ever known on such an occasion in this county, and said to consist of about three thousand persons, among whom were the military companies, the officers and members of the Temperance Society, the corporation of the village, the reverend clergy, &c. was formed at 11 o'clock, and proceeded to the presbyterian church, where, after prayer by Rev. Mr. W. and some excellent music by the choir, the declaration of independence was read, and an oration delivered by William Linn, Esq. in his most happy manner. In his address he took occasion, in connection with some remarks on the prosperity of the country, to allude to the progress of temperance in our land, and urged with much force & eloquence the propriety of total abstinence from the use of ardent spirits, a course which he had always adopted, and could say that health and prosperity had been the result. This gentleman is one of the most prominent managers of the Society, and has laboured much in endeavouring to remove the temptations to strong drink from before those with whom he associated. The procession repaired to the large dining-room of the hotel, where about eight hundred persons sat down to a dinner which had been prepared for the occasion. No ardent spirits were upon the table; and what is equally gratifying, the vain and heathenish pactice of drinking toasts was abandoned by the company, for the more dignified and appropriate method of expressing their feelings by a series of resolutions, accompanied by the usual firing of cannon. The company seperated in an orderly manner; and within one hour after this, the stillness of night prevailed throughout the village, in the neighbourhood of the scene of the celebration. The bar of the hotel was closed through the day, and no spirituous liquors were used, the company partaking only of wine.

We have certainly reason to rejoice at this evidence of the progress of the cause of temperance in this county, and of the great impulse given to it by this rational observance of an anniversary, which with us has heretofore been a day of riot and drunkenness and tumult. The bold stand taken, and the excellent sermon preached in 1826, by the consistent pastor of the presbyterian church in this village, has undoubtedly done much towards producing this change in the public sentiment. And what is not a little surprising, the most zealous advocates for the temperate and religious celebration of the day, were those who not long since had been found among the supporters of universalism and infidelity.

From your friend and brother, J. H.

"*Partaking only of wine.*"—This remark of our correspondent ought perhaps to be the occasion of some solicitude. Let the precedent of drinking wine on such occasions be once generally adopted, and people will soon learn to improve it for the purpose of merry-making. Our wines even now contain much alcohol; and there are adulterators in the country, who know how to increase the quantity to almost any extent. And besides this, wine-drinking, as we have often remarked, leads to the coarser imitations of rum and whiskey drinking among the poorer classes of society. The improvement which our correspondent describes, is otherwise truly gratifying.

* * *

The following was received from Sherburne, Chenango county, and as will be seen, is of a no less gratifying character:—

For the Western Recorder.

Mr. Hastings—The anniversary of our national independence has been observed in this town, in a manner so highly gratifying to the friends of religion and humanity, and attended with a success so much beyond our expectation, that perhaps a notice of it, in your paper, would not be improper. The two congregational and one of the baptist societies of the town, assembled at the church in the village; and the day being fine, I need hardly tell you, that our large house was filled to overflowing. In the morning, we listened to a sermon on the subject of intemperance. In the afternoon, to one from Ps. lxviii, 31—"Ethiopia shall stretch forth her hands unto God." In the course of the sermon, the object of the Colonisation Society was presented, and its claims urged upon the Christian, the patriot, and the philanthropist. Among the congregation, I noticed several people of colour, chiefly females, on whose dark countenances appeared, now and then, a frown of indignation, as the wrongs of the injured and enslaved African were recounted. We took up a collection amounting to $31.50, almost twice the amount of any previous year.

On Wednesday after, the Sherburne Temperance Society met at the baptist meeting-house. This house was likewise filled. An address was delivered, exhibiting the general statistics of intemperance, and setting forth the danger of strong drink, to ourselves, to our children, and to the liberties of our country. A sermon followed, addressed particularly to the consciences of Christians, urging them to abstain entirely from the use of ardent spirits, except as a medicine. The address, as containing many interesting statements, which ought to be brought to every man's door, is to be published, and distributed through the town. Sixty new names were added to the Society, which now numbers, though only six months old, two hundred and sixty-eight members.

Such has been *our* celebration of the 4th July, 1830. Your's, &c. I. N. S.

Sherburne, July 8, 1830.

* * *

Cortland Co. N. Y.—From the report of the Executive Committee of the County Temperance Society, presented June 9, it appears that there are in Cortland county, twelve minor temperance associations, containing more than 800 members. Three of these associations are composed of females; they are in Homer, Virgil, Marathon; and it is worthy of notice, that they are uniformly larger than the male societies in the same towns. Such is not unfrequently the case. We make two or three extracts from the very excellent report mentioned above:—

"In Virgil, during the last year, two habitual drunkards have been reclaimed, and one has died of intemperance.

"The quantity of whiskey manufactured in Marathon, in 1827 and 1828, exceeded 10,000 gallons each year. Last year three thousand gallons is the amount distilled. In 1827–8, eight distilleries were in operation, now only one. In 1827, there were 250 gallons of foreign spirits imported; in 1828, 145 gallons. Last year, ten gallons is a full estimate. In 1827–8, there were eight places in town for retailing spirit, and it is believed eight licenses granted. In 1830, when the commissioners of excise met to grant licenses, there was only one application; and it is believed by men who have the best means of judging, that the use of ardent spirit, especially in the north and west part of the town, has diminished nine-tenths, and in all parts more than half, since the formation of this Society; and in the same proportion has order and regularity been restored. It is also worthy of remark, that there is now more whiskey sent to a distant market, from the distilleries now in operation, running 3000 gallons, than there was in 1828, from the distilleries making more than 10,000 gallons.

"The report from Homer states that there are seven inn-keepers, all of whom vend ardent spirits, & nine merchants, one of whom has discontinued the sale; that there are now four distilleries, two of which are in operation but a part of the year; and three others have discontinued the business entirely; that for the last year there has probably been made not less than 50,000 gallons of whiskey, the greater part of which has been carried away out of the country. The members of the Society have cause for encouragement, in the reflection that their efforts have been so far successful, that many a temperate, and some intemperate drinkers, have been reclaimed; that there has been a diminution of at least one half; and that public opinion is fast extending in favour of temperance societies.

"The number of members composing the several societies is about 800. It will not be supposed that the dimunition can be ascribed to the disuse of ardent spirit by the members of these societies. It is much more rational to charge the disuse to the moral influence which temperance societies exercise over all classes of the community, to the drunkard and to the moderate drinker, as well as the abstemious."—*Jour. Humanity.*

Montgomery Co. N.Y.—A correspondent in this county furnishes the following striking facts:—

"In Wellstown, a Society was formed early in November last, and its effects have been most astonishing. ***Spirits have been banished from the town.*** Not a gallon is bought or sold; and at the town meeting this spring not a single glass of spirits was drank. Every thing was still, civil and peaceable. A number of tipplers and drunkards have become temperate from necessity.

In Northampton, a large and respectable Society was formed in January, of more than one hundred male members, embracing all the professors of law and medicine, &c. A temperance meeting was held the day before town meeting; and the next day presented a scene highly gratifying to every friend of the cause. Very little liquor was drank; and whilst former town meetings exhibited scenes of riot, drunkenness and outrage, the present was peaceable and civil, and all returned home sober and quiet, highly pleased with the first fruits of the Temperance Society.

"One merchant, Mr. Spier, has for several years excluded spirits from his store. Another, it is said, has lately given up the sale, in a place where it will be greatly felt."—*ib.*

Hillsborough Co, N. H.—The following is from the minutes of a late meeting of the Hillsborough Conference of Churches:—

"There was not a dark picture drawn of the moral condition of any town, upon which temperance did not throw a lighter shade. There have been many cases of reform among the intemperate. In one instance spirits have been excluded from the parade ground; in another a malitia officer's bill for ardent spirits, was but six shillings the past year, while the year before it was $9. In another, a militia company requested their officers to dispense with the practice of furnishing spirits; in another, a tavern-keeper excluded spirits from his tavern and store. In one town no spirits of any kind are sold by the merchants; and a number of towns were mentioned, where merchants had abandoned the sale of N. E. rum. Societies are formed in most of the towns, and we believe from the reports, that many have adopted the principle of entire abstinence, who have not put their names to a constitution, and that the movement of the cause of temperance is onward, sure and rapid."—*ib.*

Charlestown, Portage Co. Ohio.—A correspondent writes from this place, under date of June 8, 1830, as follows:—

"I take this opportunity of expressing to you my obligations to the benevolent gentleman who was at the expense of sending me the first volume of your paper. I have taken pains to circulate it extensively in the town, and I know that it has been perused with avidity. When you commenced sending the numbers, a Temperance Society had already been formed in the town, of fifteen members. Since then, the number has been increased to sixty or upwards. Though this number does not quite equal the number of families in the township, yet temperance seems on the whole to be the order of the day. Now they who do not belong to the Society, raise buildings without spirit, and their neighbours, though promiscuously invited, will return home satisfied, at least in appearance. This could not have been done a year ago. Lately the frame of a meeting-house was prepared, and erected without whiskey.—The conduct of the hands was marked with the sobriety of ordinary field labour. Such absence of boisterous, noisy officiousness, would have been a phenomenon on such an occasion four years ago."—*ib.*

A good Resolution.—At a late meeting of the Spencer (N. Y.) Temperance Society, it was resolved "that each member use his best endeavours to obtain one new subscriber to the constitution, before the next quarterly meeting."—*ib.*

What the Doctors think.—A physician in New-Hampshire writes thus:—

"The temperance movement has produced a mighty change in the views and practice of people in regard to the use of spirit, *even in this place*, where comparatively *nothing* has yet been done to promote the good cause. I can now visit the sick without being saluted with, "Doctor, you are fatigued, or cold, or hot; wont you take a little spirit?"—*ib.*

INTELLIGENCE.

From the London World.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday May 5th, a very full anniversary of this institution was held at the Freemasons' Hall. As it is not customary to issue ladies' tickets for this religious meeting, none but gentlemen were present. In the absence of Lord Teignmouth, Lord Bexley presided.

The Secretary then read the report; from which it appeared, that in Germany the affairs of the Society had been going on in the most prosperous manner. Owing to the overflowing of the Memel, and other rivers, the Society had made a grant of one thousand bibles to the sufferers. To Dr. Steinkopff the Society was under renewed obligations during the past year. At Frankfort many Jews had applied for bibles, and their wishes had been complied with. Of the Russian proceedings they had heard nothing, except a series of interesting letters from Petersburgh. In Sweden, 283,787 bibles had been printed and distributed. From Norway, 2,000 testaments had been asked for; and the Danish bible had this year been completed. From Calcutta and Madras, and other parts of India, the reports were equally encouraging. Arrangements were making for printing the old testament, as well as the new, in the Otaheitan language. Rev. Mr. Ray, of Berbice, had addressed two very encouraging letters to the Society. It was with regret that the committee had to state that the accounts from Mexico were unfavourable. Mr. Thompson, there, did not relax in his activity, but the convulsed state of the country, and the edicts against the circulation of the scriptures, were serious difficulties, and not easily to be overcome. An edition of the Psalms had been printed in the Esquimaux language, to the amount of 1,000 copies. The Society had appointed Mr. Greenfield, at a salary of 300*l.* a year, to act as editor and superintendent of the different translations of the scriptures as published by the Society. The receipts of the Society during the present year, had amounted to 84,982*l.*, and the expenditure to 81,610*l.* The number of bibles and testaments circulated during the present year amounted to 434,422; and the number of new branch societies established was 111. The committee noticed with pleasure, the fact of having made a grant of Arabic psalters to twenty Egyptian youths, that had been sent over here by the Pacha for education. In Scotland the Bible Societies had been going on prosperously. It was true that an opposition to the circulation of the scriptures still existed in some countries; but it was, nevertheless, gratifying to find that these objections were gradually disappearing before the efforts of the Society.

* * *

CONVERSION OF THE JEWS.

It appears that the Liverpool (Eng.) Chronicle has published an article with the above title, which contains groundless insinuations against the missionary Wolff, and casts ridicule upon the efforts of Christians for the conversion of the ancient people of God. Though Mr. Wolff is enthusiastic in his feelings, and visionary in some of his speculations, no one who has the slightest acquaintance with his character, will doubt the purity of his motives, the sincerity of his zeal, or the superiority of his intellectual powers. It would be well for his defamers to read his journals, and ask their own consciences whether such are the fruits of madness or imposture.

The performance above alluded to observes, that "the *reverend* Joseph Wolff, who became a convert, and converted a lady of title into Mistress Wolff, almost in the same breath, is one of the latest examples," &c. Mr. Wolff, it is well known, was converted in Germany in early life, and spent ten or fifteen years of labour and hardships almost incredible for the benefit of his countrymen, before he ever saw his wife, who is an English lady. So much for this writer's regard for truth.

The same article speaks of "subscriptions, which might be far better applied to other purposes, than the vain attempt at the conversion of the Jews." Is, then, the conversion of the Jews a *vain attempt*? The prophet Isaiah and the apostle Paul did not think so; and in matters of religion we have as much confidence in the authority of these men, as we can have in the editor of the Liverpool Chronicle.

The low slanders of the Liverpool Chronicle have been transferred to the columns of a Boston paper without one note of disapprobation.—(See the Daily Advertiser, for July 2d.) What object can respectable men propose to themselves in giving currency to disgraceful and false rumours against the virtuous and benevolent?—*Bost. Rec.*

Jewish Converts.—Rev. Mr. Lewis writes from Smyrna, in December last—"My first concern on coming here, was to make inquiries respecting John Baptist and his brethren, who have embraced christianity. I learned that they were still in Keiserich, (the ancient Cæsarea of Cappadocia), or the neighbourhood, in exile, to the number of eighteen or twenty; some say three and twenty. It is said by the Armenians that they are all good Christians, and spend their hours in studying the new testament."

Under date of Jan. 4, he says—"I have been assured that there are about 150 more Jews at Constantinople, known to be ready to embrace the faith, as soon as those who are in exile at Cæsarea are given their freedom; and it is supposed, that when the spirit of persecution ceases, many others will immediately apply for baptism, who are for the present keeping their intentions concealed. It is gratifying to think that even several, (as I have ben informed is the case), unwilling to delay so long as others, obtained baptism of the Armenians privately, and fled from Constantinople before it was discovered that they had done so. It is said that they have come down towards Smyrna, but keep themselves concealed."

Mr. B. Barber, dated Smyrna, Dec. 17, says—"It appears, that at the time of the baptism of the sixteen Jews at Constantinople, forty more were on the point of being admitted into Christ's church; but were prevented by the Jews, who got intimation of their intention."

The Bible in India.—W. Bannister, Esq. Secretary of the Madras Bible Society, says:—"We began our present edition of the Tamul scriptures on what we considered a large scale, when we adverted to our own means, namely, 5500 copies. Before we had finished the gospels, we found that such had been the demand for Matthew, that it had been entirely issued. 5000 copies more of it were therefore ordered to be printed; and now we find again, that all the other gospels are reduced to about the number of three hundred each, while in printing the remaining portion, we had not advanced further in the epistles, than Colossians. The consequence of all this is, that we must begin another edition, and this on a scale of at least 10,000 or 12,000 copies, or we shall never be enabled to give the inhabitants even the new testament in one volume."—*Vt. Chron.*

Russia—Elementary Schools.—Mr. James Heard writes from St. Petersburgh to the British and Foreign School Society:—"His imperial majesty, whose time and unremitted exertions, since he ascended the throne, have been entirely devoted to the means of meliorating the condition of his subjects, directed his attention in a peculiar manner to public instruction, as an object of vital importance to the happiness and prosperity of his empire; and on the 8th December last, an ukase was issued, containing regulations for the reorganisation of all the schools in the empire; the introduction of the Lancasterian plan into all the elementary schools, where the number of scholars will allow of it; and the establishment of schools in all the towns and villages where the inhabitants are sufficiently numerous to support them.—Since that time eleven schoolmasters, from as many different governments, have studied the plan at my school; and have returned to their respective governments, to establish in the principal town in each, a central school, from which the system may be spread to the district towns and villages."—*ib.*

Romanism and Bible Societies.—In 1816, Pope Pius VII. reprimanded an archbishop of Russia, for distributing the bible, which had received the *papal sanction*. Another archbishop was censured for *asking permission* of his "holiness" to form a Bible Society in his diocese! The Pontiff denounced Bible Societies as "*the most profound craft*, as overturning the very foundations of religion, as impious machinations, and as a pestilence which must be annihilated." In his endeavours to suppress the circulation of the scriptures, he received the hearty co-operation of two *liberals*, one of whom declared, that the "less influence religion possessed in any country, the more are the people virtuous, happy, free and peaceful."

Milner denominates the eagerness that is manifested in many places to obtain the bible, "*Bibliomania*;" declares that the circulation of the scriptures *multiplies crime*; and affirms that "a plain popish peasant, who is well grounded in a knowledge of his catechism, knows more of the word of God, than a preacher who can repeat the words of the whole bible by heart."—*Protestant.*

Sympathy for the Indians.—Dr. Milnor's speech before the London Wesleyan Missionary Society, as reported by the London World, contains the following remarks:—

"If the cause of the negroes in the West-Indies was interesting to that auditory, (and deeply interesting it ought to be); if the population in Ireland, groaning beneath the degradation of superstition, excited their sympathies, he trusted the Indians of North-America would also be considered as the objects of their christian regard. He was grieved, however, to state, that there were those in America who acted towards them in a different spirit; and he lamented to say, that at this very moment, the state of Georgia was seeking to subjugate and destroy the liberties both of the Creeks and Cherokees; the former of whom possessed ten millions of acres of land, and the latter six millions. The reverend doctor then furnished a most encouraging account of the rapid progress of civilisation among those tribes, and expressed a hope that England, and every other civilised country, would unite with the friends of christianity in America, in bearing their testimony against those who had attempted to oppress the Indians."

"*The abundance of the Sea shall be converted.*"—Extract of a letter from a sea captain, dated Havana, June 9, 1830, to his friend in Charleston:—

Dear Sir—Perhaps you may be surprised, but I have some good news to communicate; so make no apologies. During the last passage from Liverpool, God has shown me that his ear is not heavy. His spirit has been, and I trust is now here. The second mate, and five of the crew, have confessed, and I believe, put on in truth, Jesus our dear Redeemer. O bless the Lord! My own soul has felt the blessed influence. Our little assemblies are now quite different from what they usually were. On Friday evenings we have an inquiring meeting. Last Sabbath my cabin was quite full from other vessels. I have been here but one week. A brig along-side has four pious souls on board. All my crew are very serious; they have worship at eight in the evening at sea. I do not write this because I want my own name mentioned, but to encourage the friends of seamen, in your privileged port. I have written you, because Mr. Brown may be gone. God knows I rejoice in the advancement of our dear Redeemer's kingdom, let it be where it may.—There is now an old disciple sitting reading in the cabin, a ship master, who has, he says, hid his talent; but the Spirit, I trust, on Sunday, dug it up, and knocked the rust off some. I should love again to visit Charleston, as I have had many happy seasons there."—*Chas. Obs.*

General Association of New-Hampshire.—Rev. Mr. Dana, delegate, stated that the number of churches is 126; number of communicants about 12,000; destitute churches not far from 40. Six ministers have been dismissed, and seven ordained. Special attention to religion has existed in a number of towns. In Dover, 50 have united with the church; in Exeter, 1st church, 40; in Concord, 14, and others expected. In Tamworth, a special attention has appeared among the youth. There has been some attention in Nashau, Greenland, Henniker, Cornish, Claremont and Newport. The General Association met at Newport in September, and not long afterwards the revival commenced; but after special efforts had been made to prevent it, by the thoughtless and wicked.

Sabbath Mails.—The first attempt to prevent the delivery of mails on Sunday was made in 1811, the year after the passage of the law requiring it; a memorial was sent to Congress from Boston, and among the signers where *William E. Channing, Horace Holley*, and other eminent clergymen of the unitarian church.—So that the conspiracy did not originate in modern times, or with the sect upon whom treasonable designs are now charged.

New-York City Tract Society.—A distributor in the first ward says—"A man who called me a mad dog at the last distribution, has become my warmest friend. He had read the tract for this month before I came round, and spoke well of it. I feel myself doubly paid for all my exertions."

A distributor in the thirteenth ward says—"One man who refused the tract *twelve successive months*, received it with much apparent pleasure. The thirteenth time, I was about to give it up as a hopeless case, but finally I tho't I would try once more, perhaps the Lord had been there since I was, and to my surprise he received it very pleasantly. May the Lord bless it to the conversion of his soul!"—*N. Y. Observer.*

Church and State.—The New-York Sentinel and Working Men's Advocate, says, "*The attempt has been made to associate religion and politics.* Shall it be suffered?" If the Sentinel means that it has been attempted to control any man's belief by legislation, we deny the fact. But if it means that the doctrine is maintained, that the christian religion claims authority over the opinions and actions of all men, in all circumstances, and that every man, be he a politician or not, who will not submit to this authority, is guilty in the sight of heaven, it is our doctrine, and one which, if it were possible, we would proclaim so that the whole world should hear. Men are the subjects of God's moral government, and a general acknowledgment of his truth is essential to the peace and prosperity of human society.—*Am. Spectator.*

Self-supporting School.—The interesting concerns of this institution, to which repeated reference has been made in our former numbers, are brought in a good degree to a prosperous issue. Within the last week the prudential committee have purchased a farm, delightfully located on the Delaware river, on the highest point of land, about three miles above Wilmington. This farm contains about eighty acres, well stocked with fruit, and has two large and and commodious houses upon it.

For this estate they have agreed to pay *three thousand dollars*; for which sum, with as much more as may be sufficient to put the place in order for their purpose, they shall look to the cordial support of the liberal members of the church. As soon as it is practicable, the school will be opened for the reception of pupils. The simple principle upon which the institution will be conducted, is, that every pious youth, whose heart the Lord has turned to the ministry, shall be educated, and shall support himself, till he is prepared for orders, by the occupation of *four hours* in the day, to such manual labour as shall be directed under the principal of the school.—*Philad.* [*Episc.*] *Recorder.*

Reformed Dutch Church.—The corner stone of the reformed Dutch church, about to be erected in this village, on the corner of Seneca and Geneva streets, was laid on Saturday afternoon last, (10th inst.) The opening prayer was made by Rev. Mr. Mann, pastor of said church. The stone was placed by Gen. Simeon De Witt, and Mr. Ira Tillotson, the master builder. In the stone were deposited an engraved plate, with a suitable inscription, a manuscript containing some statistical facts in relation to the settlement and growth of this village, and a copy of each of the newspapers published in the village. An interesting address was then pronounced by Gen. De Witt. The concluding prayer was offered by Rev. Mr. Bennet, of the reformed Dutch church in Covert, and the benediction by Rev. Wm. Wisner, of the presbyterian church, in this village.—*Ithaca Chron.*

Beauties of Logic.—A writer in the New-York Telescope, quoted in other kindred papers, offers $500, for pointing out a passage in the new testament certifying the change of the Sabbath; $500, for a precept or example calling the first day of the week the christian Sabbath; and $500, for a precept or example in favour of keeping it holy. Now, we also offer $500, for a passage showing that irreligious persons are human beings; $500, for one showing that they should not be tarred and feathered; and $500, for one showing that they should not be shut up for life.—*Am. Spectator.*

Mediterranean.—A note from Mr. Goodell, at Malta, dated 8th of April, gives the information that Messrs. Smith and Dwight sailed from that place for Smyrna, March 17th, on their way to Armenia, where they expect to perform an exploring tour; and that Messrs. Bird and Whiting, with their families, were on the eve of embarking for Syria, to re-occupy the station at Beyroot.—*Mis. Herald.*

"*Messengers of Truth,*" *falsely so called.*—It is probably known to many of our readers, that *infidel tracts*, bearing the above title, have been industriously circulated in many parts of this city. It is well known, that very many of these tracts are constantly published in New-York, and in other parts of the state. We are informed that a gentleman of Massachusetts has some thousands of dollars, invested in the New-York establishment, for the printing of infidel tracts.—*Albany Register.*

Slave Trade.—As a specimen of the decrease of this trade, we inform our readers, upon the authority of a gentleman arrived from Sierra-Leone, that there are *no more* than ELEVEN slave vessels, waiting for the decision of the court of mixed commission, many of whom have been sent in, within a few weeks, by the activity of the British cruisers. Of the two last, one contained, at the time of her capture, *five hundred slaves*. She is now lying in the harbour, with only *three hundred!*

Indians and Negroes—the difference.—During the late discussions in Congress, we find no objections made by the southern members against the appropriation of $500,000, for the purpose of removing the Indians from lands guaranteed to them forever, and from which they have repeatedly declared their determination *never to remove*. But when it was proposed to appropriate a *small* sum of money for the purpose of enabling a portion of the blacks to remove to Liberia, in accordance with their earnest wishes, the same members protested against the measure as *unconstitutional*. "Indeed—indeed," said the lawyer, "*that* alters the case."—*Rochester Observer.*

A Cardinal in America.—His holiness has conferred a *cardinal's hat* on Rev. Dr. Thomas Weld, bishop of Amyclea, in Upper-Canada.

Shcocking Outrage.—Some persons entered the burial place of the methodist church in Baltimore, a few nights since, opened several graves, and broke the coffins to pieces, though they left the dead bodies. One hundred dollars are offered for the perpetrators of the act.

The New-York Evangelist states, that a hall has been opened in that city, to furnish preaching for the poor, and to carry into effect Dr. Chalmers' plan for the spiritual benefit of that class in large cities. Rev. Mr. Parker has been invited from Rochester to be the preacher, and was to commence his labours last Sabbath.

At Henrietta, New-York, on the 2d June, the following young men were ordained as evangelists, by the Genesee Consociation, viz. George C. Wood, Joseph M. Sadd, Joel Goodell, Cyrus Nicholas, Asa Johnson, Alfred Wright, Benjamin F. Hoxsey, Luther Shaw, Ansel Bridgman, John B. Preston, from the theological seminary at Auburn, and Mr. Abijah Blanchard. Sermon by Rev. Dr. Perine. Seven of these missionaries are destined to labour in Missouri, two in Michigan, one in Canada, and the others in different places.

Jnne 2d, Rev. Richard Dunning was ordained and installed pastor over the presbyterian church in North-Penfield. Rev. Mr. Mead, of Riga, preached the sermon.

On the 16th ult. Rev. Jonathan Cone, formerly of Bristol, Conn. was installed as pastor of the first church and society in Durham, N. Y. Rev. Dr. Spring, of New-York, preached the sermon.

The presbyterian society of Lansingburgh have given a call to Rev. John M'Cullough, late of Fredericksiown, Md. to become their pastor. The call has been accepted.

REVIVALS.

Useless and unproductive as are all the indolent and self-seeking inquiries, about the means of promoting a revival of religion—and time would fail us to enumerate one half of these inquiries—there is such a thing as seeking really in the fear of God, and in true brokenness of heart, what the Lord would have us to do, for the promotion of such a work. Such seeking is never entirely in vain. At least, the individual who exemplifies it will himself be blessed; and it is more than probable that the blessing will extend to others.

So far as externals are concerned, the things to be done are not always exactly the same. The multiplication of religious meetings, visiting from house to house, the prosecution of church discipline, the promotion of Sabbath schools, bible classes, and associations for benevolent enterprise—the cause of temperance, the institution of religious singing meetings, the prosecution of religious discussion; all these things, and many others, have sometimes been signally blessed of God, where they were carried forward in the exercise of a right spirit, and accompanied with fervent believing prayer. But here is the difficulty. Christians do not always know what manner of spirit they are of, in reference to these things. So much of self-seeking, carnality and secret pride, mingles with their exertions, that the Holy Spirit cannot consistently second them with his converting energies. This is a work which never will be done, but in such a way as to stain all the pride of human glory.

The great question, after all that can be said about measures, is on the right preparation of the heart. Reader, this is the question, the first, almost the only question:—Is there a revival of religion in your own heart? If there is, then you will "bestir yourself." If there is not; if you are still at ease in Zion, still unprepared in heart for the coming of the Lord by the power of his Spirit, then it is time for personal repentance and personal humiliation.

York Conference, Me.—Eight churches are reported within the limits of this conference, as enjoying some of the gentle visitations of the Holy Spirit, in the converson of souls.

Charleston, Maine.—The report of the Maine Missionary Society, as published in the columns of the Mirror & Observer, mentions a revival in this town, in connexion with the labours of one of their missionaries, Rev. Mr. Wilkins, who spends also a part of his time in two adjoining towns belonging to his field of labour. His journal, of a recent date, says—

"In Charleston, there is at the present time, one of the most interesting revivals I ever witnessed. It may, I believe, be said of this place, that God is there of a truth. Within a few weeks, about sixty have entertained hopes of an interest in Christ. Between ten and fifteen, that had formerly embraced universal sentiments, have renounced this belief, and have now a hope in Christ, from evidence that their sins are pardoned. Some of every age, from those that are gray haired, and literally deaf, and almost blind, down to those of only twelve or fourteen, have been made to hear the voice of the Son of God, that they may live. The work is still and solemn. Souls seem to be distressed, by having divine truth fastened upon the mind. May God continue his blessing!"

Vermont.—The following is an extract from the Vermont Chronicle, and contains information which was collected at a late meeting of the Woodstock Baptist Associational Conference:—

"The reports from the churches of the Association, as well as from others in different parts of the state, were highly interesting. In Poultney, 63 have been received into the baptist church, two of whom were Indian young men, who have been for some time attending the medical school in Castleton. Eleven stood candidates for baptism; 36 have joined the congregational church, and about 15 the methodist. In Hubbardton 23 have been baptised, and ten more were expected the next Sabbath. In Dorset some seriousness prevails; two have been baptised who joined the baptist church, and several have been added to the congregational church. In Middletown, Bridport, and several other places west of the mountains, God is magnifying the riches of his grace in a peculiar manner. In Windsor, east parish, 82 have been added to the baptist church, and 66 to the congregational. In several other churches in this Association the work of divine grace is still advancing."

Dorset, Vt.—The good work of grace which begun here about three months ago, we hope is still progressing. At the close of a two days meeting, last week, eighteen, willing to own Christ before men, united with the congregational church. We have full and solemn meetings every day in the week. The work is still, and we hope genuine. There are a great many with whom the spirit has long been striving, and we fear, that for want of faith in Christians, many that are now exalted almost to heaven, will soon be thrust down to hell.—*Vt. Chron.*

Westport, N.Y.—The Vermont Telegraph contains an interesting letter from Elder Isaac Sawyer, of Westport. About two years ago, when he went to that town, the church was very low; while intemperance and other vices were awfully prevalent. In the course of last year, a small Temperance Society was formed, amidst great opposition, and few joined till the revival commenced. There is now a Juvenile Society of 20 members, making 70 in all; and many more are expected soon. The writer proceeds:—

"We began to discover some symptoms of a revival in the fall of 1829. But there were no conversions until after our general meeting held at this place in February last; since which time there have been more or less conversions every week. The number of hopeful converts in this town is rising of 70, at the present date. Of those who have been recently converted, *forty-two* have been baptised and received into the baptist church, and more are soon expected. But few have joined any other church, and very little excitement prevails except in the baptist society. The work is still progressing in different parts of the town. Our young converts, as well as older Christians, have the appearance of much decision to continue the work, so far as it depends on them.

"The work commenced in and near the village, and although it has spread into different parts of the town, it has not ceased its operation in the village. In one school district north of the village, it has visited almost every house, and but few who are capable of reflection are left. Two men, heads of families in that district, are not converted, and probably will not be. Rum and universalism are likely to carry them to hell.

"The Lord has done much for the churches in this Association within two years past. With the exception of but two of the churches, revivals have been enjoyed in them all. *Seventy-five* have been added to the church in Plattsbugh; *sixty* or more to the two churches in Essex; more than *forty* to the church in Peru; and the exact number to the others I cannot ascertain.

"The temperance reformation has kept pace with the revival, or rather the revival has followed the exertion to promote temperance. A number of confirmed drunkards have been reformed in this place, and are now clothed and in their right mind, sitting at the feet of Jesus. A number who have been excluded for many years have been reclaimed, and some are restored to the church."

WESTERN RECORDER.

UTICA: JULY 20, 1830.

Seamen's Friend Society.—We mentioned last week, that a meeting had been held in the second presbyterian church of this village, for the purpose of devising some plan of operations for the moral and religious advantage of the boatmen employed on the line of the canal, and upon the lakes. On Tuesday last, a second meeting was held in the first presbyterian church, which, after several addresses of an interesting character, resulted in the appointment of a committee, to report on the Friday evening following, to which time that meeting adjourned. At the Dutch reformed church, on Friday evening, that committee reported a circular address—not ready to-day for publication—setting forth the special claims of the subject, and calling a convention of delegates to meet in August, at Syracuse. At this meeting, as indeed at the previous ones, several gentlemen of distinction (some of them members of the bar, who were attending court in the village) were present, and took part in the discussions. Chief Justice Savage and Judge Southerland were present, the former of whom took the chair. The circular, after being read, was, on motion of Mr. Talbot, of Rochester, seconded by Mr. Green, of New-York, both members of the bar, finally adopted with great unanimity. Mr. Winslow, the agent of the Seamen's Friend Sociey, was present at the meetings, and gave such statements relative to the subject as circumstances seemed to demand. We cannot but hope, that something of importance will finally be brought to bear upon the flood of moral evils, which is doing so much to desolate the country around us.

A meeting of the several religious societies, with reference to the same object, was held at Whitesborough, on Sunday evening last. The agent made a general statement of the Society's operations, designs and wishes, and urged the claims of seamen, as well as of those who navigate the lakes, rivers, and canals of our country. This was followed by appropriate and interesting remarks, from Rev. Messrs. Gale & Frost. The meeting was fully attended, and a general interest manifested in the subject.

How much ought Christians to give for benevolent objects?—The instance of a man in a neighbouring state has been mentioned, who, with an estate of $2500, is accustomed to give for charitable objects, between two and three hundred dollars annually, besides supporting his family. The man is probably in some lucrative business. But, reader, how large a proportion of this sum, according to the value of your property, might you not save by the mere retrenchment of superfluities? Let conscience answer.

General Assembly of the Cumberland Presbyterians.—This body, now consisting of fifteen small presbyteries, held its second anniversary session a short time since; when it was resolved heartily to co-operate with the friends of bible, tract and missionary societies, &c. for the benefit of the great valley of the Mississippi.—These presbyteries, it will be recollected, seceded a short time since, from the great body of the Presbyterians in the United States, on the principle of abandoning written creeds and confessions.

The downward Course.—The Anti-Universalist tells us, that the well known Abner Kneeland is "now statedly preaching atheism in Tammany-Hall, New-York." He does not recognise a Deity even in the works of nature. He supposes matter to be self-existent and eternal, and argues that the belief of a God is productive of more evil than good. Such is the tendency of every species of infidelity. Men of this description, however, will often awake to the horrors of their condition, just as they are falling into the hands of God by the stroke of death.

"When a Universalist, Mr. Kneeland used to argue as do other Universalists, viz: That God's goodness and holiness *induce* him to put an end to misery and sin, and that his power *enables* him to put an end to them; and therefore that he will end them, and thus save all. But being more consisent than Universalists in general, and withal more discriminating, he at length discovered, that this argument would put an end to all sin and misery even now. "Why should not God," thought he, "terminate sin and misery now as well as hereafter? If there is a God, he is good and holy and powerful; why then permit sin and misery at all. But as sin and misery *do* exist, there can be no good, holy and powerful God." Thus Kneeland; and thus will it be with every consistent and discriminating Universalist."

A Feature of the Times.—An agent of the Maine Bible Society says—see Christian Mirror—

"I was compelled to notice the influence of ministers in forming the benevolent character of their people. External circumstances afforded no criterion; but the benevolent temperature of the minister's heart, provided he possessed the confidence of his people, was a perfect thermometer of that of the atmosphere around him. Hence I found that there was no calculable proportion between ability and disposition to do. In one of the richest towns in the county, where the ministry is almost wholly supported without expense to the people, I was told, "We have been visited by agents, till we are worn out, and have nothing to give." In another, I was most cordially met, while, to my knowledge, they had given away us much as the whole salary of their minister; and *therefore*, they loved to give, and he loved to have it so. Some poor societies have done to the full extent of their proportion. Others, with abundant means, have scarcely done a fifth part of it."

Are we to suppose that the state of Maine affords any thing peculiar in regard to this trait of ministerial influence?

An important Remark.—The London Weekly Times remarks in reference to extravagance in dress, that "There are many people, who are not yet aware, that in *good* society, it is considered a mark of *vulgarity* to be dressed *particularly* well." The writer says, also, that among males, the passion for dress "is almost exclusively confined to tradesmen and persons in the lower ranks of life."

Church at Mayhew.—This church, under the care of the Presbytery of Tombigbee, is now said to contain 155 communicants, of which 120 are native Choctaws, chiefly full blooded. The church, scattered over a considerable extent of country, is in three divisions, under the charge of three missionaries.

Prayer.—The General Conference in Maine express the opinion, that in no duty are the christian community so deficient as in that of prayer; and they recommend a general concert of prayer to be observed by the members within their bounds every Saturday evening, in behalf of the outpourings of the Holy Spirit.

Sabbath Petitions.—The Maine Conference of congregational churches recommended at their late meeting, the circulation of petitions to the next Congress, relative to Sabbath mails.

A valuable Chest.—The following circumstance was mentioned at the late anniversary of the Wesleyan Missionary Society in Liverpool:—

"A stone mason, in the neighbourhood of Liverpool, when paying his men, suggested that if a chest were placed in some part of the premises, they might occasionally put some halfpence into it. The hint was taken, and in considerably less than twelve months, the sum of £30 was deposited in it; and this in half-pence.

Exchange Papers.—By some change in the mail, or from some other causes unknown to us, most of the religious papers that we receive in exchange for the Recorder, come to hand almost at the last hour of publication. This remark applies particularly to the Maine, Massachusetts and Vermont papers, and to the papers in the cities of New-York and Philadelphia. If these or any of them could be forwarded a day or two earlier, we should be grateful for the favour.

Savings from Abstinence.—The agent of the Maine Temperance Society, estimates the amount of money saved annually to that state, by the progress of temperance, at $500,000.

North-American Review.—Mr. Everett, it seems, has resumed the editorial department of this work. The number just issued, 78, presents the following articles:—

Joseph II. of Austria: Tone of British Criticism: Asylum for the Blind: German Association of Naturalists and Physicians; Villemain's Miscellanies: Politics of Mexico: Sabbath Mails: Moore's Life of Byron: Tales of the Northwest: Stewart's Moral Philosophy: Griesbach's New-Testament.

The Methodist Annual Conference is now in session in this village. Probably not less than one hundred preachers are present. On Sabbath last, twenty-six candidates were ordained as ministers and elders.

A religious journal is about to be established in the city of Paris, in favour of evangelical sentiments: Rev. Mark Wilkes, editor.

Professor Robinson, of Andover, has arrived safe with his family from the European continent.

Two lads from Smyrna have arrived at Boston, to be educated at Amherst.

A correspondent, whose many valued favours have come to us from a distance, through the medium of another journal, is informed, that for the sake of introducing as much variety as possible into our own columns, we seldom allow ourselves to publish more than one communication at a time, from the same pen. In a few special instances, however, this rule has been set aside; some of them in *his favour*, as respects an occasional number from a regular series, the whole of which, according to our rules, could not be inserted, because another series was in a train of publication.

The last Observer contains a full column of sophistry, in reply to our remarks on the Indian question. What does it signify? A partisan paper, of that stamp, has of course no eyes for the other side of the question.

Hastings & Tracy have received, by Rev. Mr. Sprague, of Sherburne, the following sums, which have been paid over to the agents of the respective societies, to wit:—

For the Colonisation Society,	$31 00
Education Society,	2 47
Domestic Missionary Society,	5 25
A. B. C. F. Missions,	10 37

Rev. Charles White, of Cazenovia, acknowledges the receipt of *Thirty Dollars*, from ladies of his congregation, to constitute him a life member of the American Bible Society. This is not the first expressive token of kindness and affection from the same source.—May it prompt to stronger desires, and more faithful pastoral labours, for their present and eternal happiness, and the present and eternal happiness of their children.

Cazenovia, July 13, 1830.

POLITICAL.

FOREIGN.

By several arrivals at New-York, on Monday and Tuesday of last week, London papers were received to the 3d of June.

Great-Britain.—The universal opinion is, that the King cannot long survive. A paper of May 31, says that his appetite has in a great measure failed him, and that he is principally supported by port wine and water. The following are the last bulletins:—

Windsor Castle, May 30.—The King has passed a bad night. His majesty's breathing was much embarrassed.

May 31.—The King has passed a good night, and his majesty's respiration is rather less embarrassed.

June 1.—The King has passed a quiet night; in other respects his majesty continues the same.

The Windsor Herald, of May 29, states, that a mortification in the King's leg commenced a few days previous, the further progress of which was prevented by scarifying, and the system had subsequently been supported by the most powerful tonics. "His arms are almost totally useless, and he occasionally suffers the most excruciating pain. It is the opinion of the best authorities, that a general breaking up of the constitution has taken place. At no period in his life were the King's mental faculties in a sounder state than at present."

Great interest was manifested in the House of Lords, among the Peers, who attended on the 29th, to obtain a sight of the royal signature to the commission, which is probably the last the King will affix. The christian name was written with considerable boldness; the letters of Rex were feeble.

The King had sent a message to Parliament, desiring some authority to be given for the affixing, by deputy, the royal signature to public papers.

On the 26th May, Mr. O'Connell brought forward his motion for a reform of Parliament, and on the question of considering the same, the ayes were only 13.

Resignation of Prince Leopold.—Prince Leopold has declined the throne of Greece. He is unwilling to be forced on the people against their voice; nor does he wish by his acceptance to sanction the abandonment to Greece of the province of Arcania, which has done very much in the contest for liberty, and for the privilege to choose their own rulers, of which the policy of the favourers of Leopold would deprive them. This determination of the Prince, from these motives, does him great honour. Some think, however, that the reasons which have governed him are not so patriotic as he pretends. It is thought he entertains the expectation, that in the event of the King's death, he may be placed at the head of a regency to govern the kingdom. This, to say the least, is not probable. Others think that his resignation is to be attributed to the influence of Russia. It is said that one point which could not be arranged between his Royal Highness and the plenipotentiaries of the three allied courts, was the amount of a loan to be guaranteed by the courts for the service of Greece. The plenipotentiaries proposed sixty millions of francs, but the Prince insisted on a much larger amount.

The following is the closing part of the Prince's communication to the plenipotentiaries of the allies:—

"In these circumstances, the duty which the undersigned has to perform towards Greece is clear and straightforward. Throughout the whole of these transactions he has only contemplated the interests of that country, and has uniformly protested, both in his written communications and his personal interviews with the ministers of England and the plenipotentiaries of the allied courts, against the Greeks being forced into any arrangement considered by them as contrary to their wishes, and destructive of those rights, which, as the President justly observes, their great sacrifices give them a right to insist upon.

"When the undersigned contemplated the high distinction of becoming sovereign of Greece, it was in the hope of being acknowledged freely and unanimously by the Greek nation, and welcomed by them as the friend through whose means their long and heroic struggles were to be repaid, by the security of their territories, and the establishment of their independence on a permanent and honourable basis.

"It is with the deepest regret that the undersigned sees these hopes annihilated, and is forced to declare, that the arrangements of the allied powers, and the opposition of the Greeks, deprive him of the power of effecting this sacred and glorious object, and would impose on him an office of a very different character; that of a delegate of the allied courts, appointed by them to hold Greece in subjection by the force of their arms. Such a mission would be as repugnant to his feelings and injurious to his character, as it is in direct opposition to the objects of the treaty of the 6th of July, in which the three powers are associated for the purpose of obtaining the pacification of the east.

"The undersigned, therefore, formally resigns into the hands of the plenipotentiaries, a trust, which circumstances no longer permit him to execute with honour to himself, benefit to Greece, or advantage to the general interest of Europe. "LEOPOLD, Pr. de SAXE."

The London Times, in speaking of the resignation, says, "We conceive that if his Royal Highness has escaped from a position which was too arduous and elevated for him, by the same reason Greece has had an escape even more providential and felicitous, from what must have proved to her an irretrievable visitation. Want of decision has been the bane of Leopold, as it is with every small man, in circumstances requiring vigour, sagacity, and the soul of a generous and noble enterprise. An effeminate ambition, which grasps at every thing, but weighs nothing, and shrinks from the first touch of difficulty, is not the stuff that can be moulded into beneficent power or solid fame."

The rumour is received, that a convention has been concluded between France and the Viceroy of Egypt, by which France agrees to subdue and deliver up the Barbary states to the Viceroy.

It is stated that a Greek privateer is cruising in the Red sea against Turkish vessels.

There are four candidates for the crown of Greece; the second son of the King of the Netherlands, Prince Albert of Prussia, the Prince of Hesse, and the brother of the King of Bavaria.

Paris, May 28.—The following telegraphic despatches have been received by the government from the maritime prefect at Toulon:—

May 26, half past 8 o'clock, A. M.—Eleven men of war, nineteen frigates, twenty-one sloops, fifteen brigs, two steamers, and fifty-four transports, sailed last night. The second division is just hoisting sail, and the third will take its departure to-morrow. Fine weather, with a gentle breeze from the west.

May 27, 8 o'clock, A. M.—The second division sailed yesterday, under convoy of the Comete, and consisted of ninety transports.—The wind from the west has freshened; the third division cannot heave out, but will sail as soon as it moderates.

May 27, 12 o'clock.—The frigate La Dutchess de Berry, just arrived from off Algiers, fell in with Admiral Duperre's squadron, 20 leagues southwest of Toulon; the wind favourable.

The French expedition is said to consist of 120 ships of war, and 5 or 600 transports, with 33,000 troops, 7000 of which are cavalry, and artillery enough to manage 300 cannon. Eighty-six surgeons, 300 nurses, and 3000 beds, accompany the expedition.

The Rothschilds are said to have agreed to furnish Turkey with money to discharge the demands of Russia, so that the troops of the latter may evacuate the territory of the former within a year.

Latest from Europe.—An arrival at New-York, on Thursday last, has brought London papers to the 8th, and Liverpool papers to the 9th of June.

England.—The all engrossing subject was the daily expected dissolution of the King. A correspondent of the London Intelligencer, writes from Windsor, thus:—"On Monday, when the Duchess (Gloucester) was with him, he was very solemn in his injunctions to her, to observe carefully the directions he was giving, as being those of a dying man; and at one time his majesty feelingly said, "I occasionally suffer much, but I thank God that I am at peace with all mankind."

Liverpool, June 9.—The following is an extract of a letter received this morning, from a private correspondent at Windsor:—

"*Windsor, 2 o'clock, A. M. June 8, 1830.*

"His Majesty is still alive; but his distressing situation warrants the expectation, that each succeeding hour will close his earthly reign."

The London papers of the 8th, also state, on the authority of letters from Windsor, that the King was hardly expected to survive the preceding night.

Turkey, &c.—On the 7th of May, the Porte concluded a treaty of commerce and friendship, which allows to the Americans the passage into the Black sea, with all the immunities enjoyed by Europeans.

Hostilities have been commenced between the Greeks and Turks in the isle of Syra, with more obstinacy than ever. The two parties do not give any quarter to each other.

Island of Fernando Po.—By a late arrival, from Fernando Po, we learn, that the mortality there during the past season, has been uncommonly great. We have heard no probable reason whatever, assigned as the cause. The island is described as finely situated; the lands high, and the soil good. Located as it is, it must always be subject to the action of the sea or land breeze, so necessary to the existence of man in tropical climates; and hence arises the mystery, that possessing all these advantages it should be so unhealthy. It may be, that the same causes, which have combined, and sent so many to an early grave, at Sierra Leone, have also done their work at Fernando Po. We allude to the dissipated lives led by Europeans of every class; a subject, which, were we to enter upon it, would astonish our readers on the other side of the Atlantic. At Fernando Po, the British government have been at the expense of erecting fourteen large buidings, which, should the disease which has visited the island return, will be abandoned in the course of two or three years, at most; for of the twenty-three mechanics employed in their construction, but one solitary individual remains! and of forty-three marines, but three! So great was the mortality at one time, that the bare recollection and mention of it, is enough to chill one's blood. The fever or disease, was so desolating, that the commander in chief gave orders that *fifteen graves* should be kept open all the time.—*Liberia Herald.*

Dreadful Earthquake at Guatemala.—Late Mexican papers mention, that the city of Guatemala, in the republic of Central America, with several villages in its vicinity, had been nearly destroyed by a succession of earthquakes, which continued for five days. There are but few particulars given. Most of the public buildings were ruined. The village of Amatillan was totally destroyed. Guatemala (New) contains about 20,000 inhabitants, with a bishop's see, and a university. It is situated about twenty miles from the site of the old city St. Jago de Guatemala, which was destroyed in 1751, and again on the 7th of June, 1773, by earthquakes and eruptions from a burning mountain, at whose base it was situated. The inhabitants, after rebuilding it subsequent to its *first destruction*, were reluctantly induced to abandon it even after its second involvement in ruin. But it seems that devastation has pursued them to the new site.

DOMESTIC.

Fire.—Our citizens were again alarmed in the night of Sunday last, by fire. It was discovered in the dwelling-house owned by Mr. Isaac Bond and Mr. Joseph Colwell, in Broadway, and occupied by the latter; and was no doubt communicated by design. There had been no fire in that part of the building since the 1st of May; and it appears that the clapboards were pried off, and the fire introduced through the aperture.

The Cabinet.—The President has gone to Tennessee; the Secretary of State is in New-York; the Secretary of War is on his way to Tennessee; the Secretary of the Navy is on a visit to North-Carolina; and the Secretary of Treasury is at his seat, in the interior of Pennsylvania.

The Salt-Sprnigs.—An extensive fraud has been recently discovered in the collection of the duties on salt at Salina, in which the inspector and his deputies are said to be implicated. The loss to the revenue is supposed to be about $5,000.

New-York.—At an election of an alderman for the 5th ward of the city of New-York, held last week, Mr. Lamb, the working-men's candidate, received 717 votes: Mr. Van Schaick, the Jackson candidate, 617; and Mr. Leavens, the candidate of what is called the Fanny Wright party, 445.

Fuller.—We learn from the Boston papers of Saturday, (the 10th inst.) that on Friday, Mr. Fuller was brought into the court for examination, and was ordered to find bail in $30,000, which not being able to do, he was committed for trial at the next circuit court, in October. In addition to the $38,000, which Fuller gave to Mr. Frothingham, the morning he surrendered himself, he has subsequently delivered to the officers of the bank $2,005, so that all the money taken had been recovered by the bank, except five or six hundred dollars.

A way to preserve the Indians.—It is a common remark with the advocates of the removal of the Indians, that it is necessary to assign them a different country out of the limits of the states and territories, (as they say), because if they are let alone where they are, they will become *extinct.* On such matters facts speak louder than words. It is well known that that the Cherokees east of the Mississippi have been, and are now rapidly increasing in population. How is it with the Cherokees west of the Mississippi?—They must be increasing, if the assertions of many wise men are correct. They have been estimated by the officers of the government at four or five thousand. We now learn from an intelligent gentleman in this nation, who has lately received a letter from his father, on the Arkansas, that a census of those Cherokees has been taken, and that the number of souls, including the last emigrants, is only 1935. Now if this be so, and the west is to preserve the Indian race, what has become of those Cherokees? Some no doubt are gone to Texas, and some to Red river, but where are the rest? This is indeed a good way to save the Indians. The system need only to be pursued faithfully and perseveringly, and it will be crowned with complete success.—*Cherokee Phœnix.*

We are told three Georgian officers were the other day about Hightower, hunting some negroes, belonging to Shoe Boot's estate; but they were obliged to return without their booty. A forged deed of gift is the foundation of the claims.—*ib.*

The Gold Diggers.—The Athenian contains the decision of Judge Clayton, upon a case of habeas corpus, which originated in the arrest of a man by the name of Wm. Robbins, with his companions, by a detachment of the United States troops, as intruders on lands in the occupancy of the Cherokee Indians. These men had declared they would dig gold in the Cherokee nation, in defiance of the laws of the United States, the Governor's proclamation, or the troops. Judge Clayton ordered Robbins and his companions to be released. The grounds taken by him in this case were, that the officer exhibited no authority for the arrest of the men; that the territory was Georgia's, and had been organised since the first of June, from which time the authority of the United States ceased, if ever they had any; and that, if any offence is committed, the offenders are alone amenable to the state laws; that Congress have no right to pass a law which does not relate to the regulation of commerce among the Indians; and that the digging of gold in the nation, actually committed, much less the intention only to do so, is not an act which comes within the right of Congress to punish, under said power to regulate commerce.—*Milledgeville (Geo.) papers.*

Wheat Crops.—The Sandy Hill (Washington co.) Herald, of the 8th inst. says that the wheat crops in that section of the country are very much injured, if not entirely destroyed, by the *weavel.* Until these insects made their appearance and commenced their depredations, the prospect of an abundant wheat crop was never better. The same paper also says that rye will be injured in the same way. In one instance, *one hundred and seventy* weavels were found on a single head of wheat.

Information Wanted.—If Mary Gainer, who was in Quebec about two years ago is yet living, she is hereby informed that her sister, Ellen Gainer, resides in Salem, Washington county, state of New-York. Editors of newspapers, in the United States and Canada, will oblige an anxious sister, by inserting this notice.

The Chief Justice Marshall.—This steam-boat having been repaired, and her machinery much improved, has resumed her place on the Hudson.

DEATHS.

In Cambridge, Washington co. on the 6th inst. Dr. *Asahel Morris*, a respectable physician, and an excellent man, aged 64.

In Dresden, Maine, Major *John Polerezsky*, a native of Poland, and an officer of the American revolution, aged 83.

NOTICE.

At a meeting of several persons, called at the request of the Agent of the American Sunday School Union, the undersigned were appointed a committee, to give notice to the inhabitants of Utica, and the vicinity, that a public meeting will be holden at the first Presbyterian Church, on Monday evening next, at 7 o'clock, with special reference to the enterprise now in progress in relation to the great valley of the Missisippi. Statements will be made by the Agent; and addresses may be expected from G. Smith, Esq. & others. Wm. CLARK. D. C. LANSING.
A. M. BEEBE. T. PARMELEE.

Monday, July 19, 1830.

INSTRUCTION.

A GENTLEMAN of liberal education, who has had experience and success in teaching the Greek, Latin and French Languages, with all the other branches usually taught in the best Academies, would be gratified to engage as a teacher, for a suitable remuneration, in some one of the villages in the central part of the state of New-York. Letters may be addressed (post paid, if sent by mail) to K. L. D. to the care of the editor of this paper. *July* 13, 1830. 28w3

MEDICAL NOTICE.

WHEREAS specific charges have been preferred against a Member of the Medical Society of the county of Oneida, and state of New-York, for misconduct in his profession, and for immoral conduct and habits: Therefore, notice is hereby given, that a special meeting of the Medical Society of said county, will be held at the house of Moses Bagg, in Utica, on Tuesday the 27th day of July inst. at one o'clock, P. M. for the purpose of examining into such charges, in accordance with the revised statute of this state regulating Medical Societies.

By order of the President, John M'Call,
Utica, July 10, 1830. S. S. PECK, *Sec'ry.*

MORE NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received a Table of Logarithms, of Logarithmic Sines, and a Traverse Table; Turner's Chemistry, new edition; complete setts of Day's Mathematics; Davies' Surveying; Smiley's Geography; Questions on Goldsmith's Rome; Clarence, or a Tale of our own Times; and a new supply of the Family Library, consisting of Millman's History of the Jews, and Lockhart's History of Napoleon. *Utica, July* 5, 1830.

BOTANICAL LECTURES.

MR. F. EDGERTON proposes to give a Course of Lectures on the science of Botany, if sufficient encouragement is given.
Utica, June 15, 1830. 24

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 2—

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1880. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO,

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.
Utica, June 8, 1830.

POETRY AND MUSIC.

TO THE DAISY.

With little here to do or see,
Of things that in the great world be,
Sweet daisy! oft I talk to thee,
For thou art worthy;
Thou unassuming common-place
Of nature, with that homely face,
And yet with something of a grace,
Which love makes for thee!

Oft on the dappled turf at ease,
I sit and play with similies,
Loose types of things through all degrees,
Thoughts of thy raising;
And many a fond and idle name
I give to thee, for praise or blame,
As is the humour of the game,
While I am gazing.

A nun demure, of lowly port;
Or sprightly maiden, of love's court,
In thy simplicity the sport
Of all temptations;
A queen in crown of rubies drest;
A starveling in a scanty vest;
Are all, as seem to suit thee best,
Thy appellations.

A little cyclops, with one eye,
Staring to threaten and defy;
That thought comes next; and instantly,
The freak is over,
The shape will vanish, and behold!
A silver shield, with boss of gold,
That spreads itself, some fairy bold,
In fight to cover!

I see thee glittering from afar;
And then thou art a pretty star;
Not quite so fair as many are
In heaven above thee!
Yet like a star, with glittering crest,
Self-poised in air thou seem'st to rest;
May peace come never to his nest,
Who shall reprove thee!

Sweet flower! for by that name at last,
When all my reveries are past,
I call thee, and to that cleave fast,
Sweet silent creature!
Thou breath'st with me in sun and air,
Do thou, as thou are wont, repair
My heart with gladness, and a share
Of thy meek nature!

WORDSWORTH.

Euterpeiad.—We are well pleased with many things that are found in this musical miscellany; but there is one feature in it, which we are compelled to look upon with regret. We allude to the direct encouragement given to theatrical performances. For this there is not the least necessity or apology. Secular music, it is true, has been, and still is, more or less indebted to the theatre. So are literature and the fine arts. But this does not render it necessary to commend the theatre itself, or to puff the actors, or advertise the performances. It is too late in the day for such a course as this to succeed.

A pious teacher writes us from ****, that a public rehearsal of sacred music was given at that place, on the evening of the 9th inst. After mentioning the pieces performed, the writer adds—"The ways of Zion languish among us, and I fear there are few Christians who feel burthened for the salvation of sinners." Under such circumstances, the greatest watchfulness and solicitude should be maintained, lest the religious influence which has been carried into the singing school should be found to degenerate into formality.

Novello, organist to the Portuguese embassy, is said to have made a new arrangement to the score of Haydn's oratorio, of "The seven last words of our Redeemer on the cross." This oratorio has been greatly celebrated, especially in Germany. But whether the whole catalogue of oratorios will not eventually be laid aside, in favour of compositions more adapted to the susceptibility of the general mass of society, is a consideration which perhaps should be borne in mind.

A work of some importance, in a scientific point of view, it is said, has lately appeared in London, under the following modest title:—"Instructions to my daughter for playing on the *Enharmonic* Guitar: being an attempt to effect the execution of correct harmony, on principles analagous to those of the ancient enharmonic."

An unusual number of musical performances has been lately given in New-York; but with what success we are unable to say. In these good natured days of puffing, *every thing* will be called good.

MISCELLANEOUS.

OUR PILGRIM FATHERS.

The following is from the sketch in the Christian Watchman, of Mr. Everett's address at Charlestown, on the 20th ult. on the second centennial anniversary of the settlement of Charlestown:—

CHARLESTOWN CELEBRATION.

The second centennial anniversary of the settlement of Charlestown, was celebrated there on Monday, June 28. An obliging friend has given us the following account of Mr. Everett's oration:—

We believe no man who heard Mr. Everett, will ever forget his description of the pilgrim's farewell to the English mother church. He said they loved her, but left her, as a dutiful son quits a severe parent, and did not like to dwell on her faults, any more than a man of taste, when gazing on St. Peter's and its lofty dome, would turn to express dissatisfaction with the flaws of the stone and marble of the building.

Mr. Everett now advanced to point out the difficulty of the undertaking, and how few men would have dared the enterprise. He showed how the political economist would have derided the men, who should leave their broad acres for a wood; how the capitalist would laugh at giving up gold guineas for a wilderness; and how that great enemy of all great undertakings, common sense, would have said, "Stay at home!" He said, if a man *now* should, for the *same reasons*, talk of quitting New-England, and going to the mouth of Columbia river, or an island in the Pacific, his friends would say, "Better go and obtain a settlement in a certain mansion founded by charity, a little way from Lechmere-Point."

Here the worthy defender of our poor aborigines took up their case, and said, things had happened which must be deplored; but he gloried in the thought, that in founding this commonwealth, there had been *no ejection* of the natives. There was a happy picture here drawn from the Cherokee refinement and Georgian charity; and Mr. Everett declared, that such was the civilisation of the men called savages by that state, that they wrote in their own defence in better language than that employed by the high functionaries of our national government.

Mr. Everett then observed, that *we* ought not to be too severe in our opinion respecting the rigid views of our ancestors; and it was asked, should we have done better, had we been in their places? The pilgrim fathers *did much*, and they ought to be judged by a remembrance of the state of things as they existed in England; and then, what they effected here will stand out in bold relief. They have established the independence of churches, declaring that there was nothing above the church but its Master in heaven, and they separated church and state. This did our puritan fathers; and this was truly glorious. Had they been intolerant, who in that age could or would have rebuked their intolerance? Would England? France? Holland? No! Even Holland would have thought of her Grotius in her prison cell, *in whom and for whom* she will be remembered, when the German ocean has flowed over her dykes.

Only think, said the orator, of what they were looking at in England! There, where for a whole generation men had been seeking in parliament, long and short, what the will of the Lord was; there they allowed Cromwell a modest title, which he had picked up amidst the ruins of a routed aristocracy; and after proclaiming war against despotism for years, they turned to a general, and said, "Will you bring us a King, with conditions or without conditions?" and General Monk and his army brought them one, without any fetters of promise or obligation. Mr. Everett declared that he reverenced these pilgrim worthies, this side of idolatry.

From the Home Missionary,

EDUCATION.

From a Missionary in Illinois.—Those who know the value of education by experience, are already exerting a controlling influence here, and there is every prospect that the tide of public sentiment will soon set most powerfully in its favour. Schools are springing up rapidly; and as one school destroys the balance of intelligence in a given settlement, or between two settlements, and as people always wish to be as good as their neighbours, a demand is created for another school, and so on. But there is a great destitution of competent teachers, both for common and Sabbath schools. I have often thought that here was a fine field for young men at the east to use their learning in. Any who are competent to teach school, I have no doubt, might come here, and in a short time get enough by teaching to purchase a farm, that would ever after fill their barns with plenty and their houses with good things. And if a young man expends his last cent in getting here, he will be sure to find employment of some kind that will bring him a support.

From Rev. E. Kent, Shelbyville, Indiana. I have just returned from a sacrament held in Bartholomew county. The meeting was full of interest. God was with us. It continued four days. The friends of Christ were refreshed at his table, and the enemies of the cross made to feel their need of an interest in his blood. At the three different places where meetings were held, the people were much affected, and not less than twenty requested the prayers of the church. A cloud has evidently been hanging over the place for some time, and some mercy drops have already fallen. Besides these three neighbourhoods, there is one in this country where there are a number anxious to know what they must do to be saved. The harvest truly is plenteous, but the labourers are few. How much another missionary is needed in this extensive field! I know that God can accomplish the work, if he wills, without human instrumentality; but his method is to use earthern vessels for the accomplishment of his purposes of mercy. Whether this work will be carried on, or cease for the want of more ministerial help, is a matter of much solicitude with me.

Though I have these things to encourage me, yet I will not conceal the fact, that I have strong opposition to contend with. But it has been my aim to take a forward course, and hold up the great truths of the bible, and leave the event with the great Head of the Church.

So far as my information extends, your Society has abundant reason to take courage. Through its benevolence the hearts of multitudes of the friends of Christ are made to rejoice. One poor widow said to me the other day, "If you will locate in this country, I am willing to give you half of my income. If I have ten chickens, you shall have five," &c. This will show the desire of the people for the gospel. Some of other denominations are saying that they wish me to remain with them—"They have starved long enough."

From the Philanthropist & Investigator.

OFFICE SEEKERS.

There is a class of gentry in this country, who are most appropriately denominated *office-seekers*. They have so long been in the habit of seeking, managing and looking for office, that they seem to understand no other business, and what is more, they evidently wish no other. They have actually made a trade of office seeking, and depend on it as their only means of support. It is however with them, a good deal as it is with lottery adventurers; they draw more blanks than prizes; and another similarity is, a prize office is about as often a ruinous concern as a prize ticket. A man, who is seeking and expecting office, will attend but poorly to any other business, and after being once successful, however soon he may be deposed, he will not return with a good relish to business again. The "working men's" cause appears to be advancing in some parts of the country, and will probably prevail throughout the country. If so, they will doubtless assert their right to have a representation in the respective offices, proportioned to their strength of numbers, which they ought to have. Now as these office-seekers are not working men, the query has arisen in our mind, what course they will take, in the event of the working men prevailing, in order to be eligible to office—whether they will actually turn *working men*. We apprehend, however, that such a change will not be so easily and promptly adopted, as that of turning from one political party to another, to which they have been so much accustomed.

From the Richmond Telegraph.

CURE FOR HARD TIMES.

The times are hard, and call for retrenchment. The great change in the sale of the products of our farms, demands a corresponding change in our habits of living. Our sons, instead of being raised to be fine sporting gentlemen, must be trained to habits of industry, so that if necessary, they can support themselves by their own labour. And our daughters, too, should be no longer educated strangers to the kitchen and the domestic concerns of a family, to be fed on dainties, appear delicate, and taught to dress gaily, and to be genteel and very fine at a fashionable party; as if these were the most important accomplishments of the sex. It surely does not require supernatural wisdom, to see that grown children, who are thus educated, are unfit for any and every station in society; and if left with fortunes, their fortunes, in most cases, will be exchanged for poverty and beggary, before they get through the world. Too many have been thus educated to be fine ladies and gentlemen, who now, alas! are a burden to themselves, to their friends, and worse than useless to society. There is, indeed, a loud call for retrenchment; and we must retrench our idle hours, till all are usefully and profitably employed. We must retrench our idle habits, till they are all exchanged for industry and good management; and we ought to retrench many extravagances in eating and drinking, and in gaudy or rich articles of dress, which feed the vanity and pride of the young, and gratify a frivolous passion for the exhibition of the *genteel and delicate!*—There is a call for retrenchment; the times, our wants, our prospects, all demand it.—There *must* be retrenchment; necessity demands it, and necessity is authority that *will* be obeyed.

NEW MODE OF EDUCATION.

Several months ago it was announced in the French papers, that Count Alexander de Laborde had issued proposals for educating a certain number of pupils, under competent masters; the distinguished feature being, that the pupils should acquire the languages in the different countries; of which, at the same time, they could attain a competent knowledge of the laws, customs, institutions, arts, sciences, &c. We now find that the young persons who had been got together on this travelling scheme, have already visited Turin, Geneva, Florence, Rome, and they are said to have made great progress in the different branches of education. As they travel on an economical scale, parents, who are anxious for their sons to see the world, have thus an opportunity of sending them out, without the exclusive expense of a travelling tutor.—*Education Reporter.*

NEW WORK ON EGYPTIAN HIEROGLYPHICS.

We understand that Perkins & Marvin, of Boston, have in the press, and will speedily publish, *a new work on Egyptian hieroglyphics*, entitled, "Essay on the hieroglyphic system of Champollion the younger, and on the advantages it offers to the criticism of the sacred scriptures. By J, G. H. Grepps, vicar-general of Belley." The original work was written and printed in the French language. The present publication is a translation of the original into English. Notes and explanations will be appended to the work, some of which will be written by the translator; others will be added by M. Stuart, professor of sacred literature in the seminary at Andover, under whose general supervision the work will be executed.—*ib.*

Thames Tunnel.—The latest London papers, speaking of this stupendous work, say the visitors to it were very numerous, amounting to about 1000 a week; that the work was completed to the length of 600 feet, being full half the distance, and that every confidence was expressed in the stability of the work. A gentleman, resident in this vicinity, and recently from Europe, was, whilst in London, one of the visitors to the Thames tunnel; and he fully confirms all the facts above stated; especially the public confidence in its stability, and a full belief that it would be completed at no distant period of time.—*Alb. D. Adv.*

Cincinnati, Ohio.—The Cincinnati Commercial Advertiser says:—"We do not believe there has been a period when there was so much building going on in this city as at present.—From careful observation, we may safely say that upwards of two hundred buildings have been commenced the present year, a large proportion of which are valuable brick ones; some of them are already finished and occupied, while others are in various stages of progress, from the digging of the cellar to the roofing of it. From present appearances, we may fairly calculate upon five hundred buildings, at least, being added to our city the present year. The population of Cincinnati is estimated at 23,000, and rapidly increasing."

Lowell.—This flourishing town, in a central part of Massachusetts, was incorporated in 1826, and is a part of the territory of the old town of Chelmsford, which in 1820, contained 1535 souls. At the census recently taken, Lowell was found to contain a population of 6477! The place owes its rapid growth to the erection of several very extensive manufacturing establishments. A rail-road is contemplated between this place and Boston, which will doubtless tend to promote its prosperity. The papers of Lowell estimate that their population at the next census will be 20,000.

Sing-Sing Prison.—The number of convicts confined in this state-prison, is 702. Of these, 543 are natives of the United States, and 159 are foreigners. Whites, 539; blacks, 163.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Rochester	do	Brownville	do
Newburgh Bran. Ithaca	do	Silver-Lake	25
Jefferson County	do	All others uncert. or	broken
Chenango	do	*Maryland.*	
Niagara	broken	Baltimore banks	1-2
Wash. & Warren,	do	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$112 50a	Sole, oak tanned, lb	20a25
Pearl	120a122 50	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a30
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 12a5 37	—— brown	8a9
Rye flour	3 00a3 25	New-Orleans	7a8
Indian meal	2 37a2 50	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
—— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	44a75
Barley	68a	Hyson-skin	38a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 94

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

Utica, February, 1830.

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street.

Utica, July 28, 1829. 30

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman: Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A. M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant.—Dated May 19, 1830. ASA WILLARD, *Assignee.*

E. ALLEN, *Att'y.* 21

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.